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BIOGRAPHY.

LIFE OF MELANCTHON.

PHILIP MELANCTHON, one of the most distinguished instruments in the Reformation, was born at Bretten, in Saxony, on the 16th of February, 1497. His German name was *Schwatzerd*, a name signifying *black earth*. It was changed by Capnius, his friend and patron, into Melancthon, a word formed from the Greek, having the same import with Schwatzerd. His father and mother were both respectable. He was a celebrated engineer, and well known by most of the princes of his time. She was daughter of the mayor of Bretten. His father dying, from having drunk of a well whose waters had been poisoned, when Melancthon was only 11 years of age, the care of his education was assumed by Reuter, his grandfather on his mother's side.

He was instructed in the Latin language by John Hungarus, a superior scholar and an able preacher of the gospel. In the academy at Phorhzeim he commenced the study of Greek, and soon furnished indications of a vigorous imagination, and an insatiable thirst for solid learning. At the age of twelve, he entered the University of Heidelberg, whose professors were, for the age in which they lived, men of high celebrity. Here he continued but three years, dispirited on account of the unhealthiness of the place, and of the obvious disposition of the professors, to retard his claims to literary elevation, merely on account of his youth. He entered at Tubingen, in the dutchy of Wurtemberg, and at the age of seventeen received his *master's degree*. Erasmus was so impressed with his attainments, that, writing to a friend, he says, "I am persuaded Christ designs this youth to excel us all." At the age of twenty, he delivered an elegant oration on the liberal arts. Soon after he removed to the Wittemberg University, and was appointed to the Greek professorship. Here he became the instructer of LUTHER, and formed a friendship with this first of Reformers, which continued unviolated either by the temerity and decision of the one, or the cautiousness and moderation of the other. This intimacy was, in a high degree propitious to themselves and to the interests of the church of God.

In the schools in Germany, Melancthon acquired such veneration that he was universally regarded as the reviver of letters. *Almost every subject relating to philology or science was by him adduced* from obscurity, and illuminated with the radiance of native genius and unwearied research. His writings, and especially his classical lectures, on which many hundreds would attend at the same hour, created a new era in literature. His constitution became enfeebled by the severeness and multiplicity of his labours.

At this period the church of Rome was reposing in all the consequence of authority, and in all the blandishments of licentiousness. The principal objects of prayer, were a crowd of saints, with the virgin Mary at their head. Relics the most preposterous were amassed. Indulgencies were procurable for all the varieties of crime. "Italy," to use the words of Luther, "was involved in the most profound Egyptian darkness."* Aroused by the memorable disputation that took place at Leipsic, between Carlostadt, a zealous reformer, and Eckius, an advocate for Popery, Melancthon entered on the study of scriptures with fresh ardour. The doctrine of the gospel opened on his mind with a splendour undiscovered before. He wrote an answer alike mild and keen to the objections of Eckius, promoting by its publication, most substantially, the Protestant cause.

In the year 1520 he married Catharine Crappin, daughter of the burgomaster of Wittenberg, a lady whose accomplishments and virtues were a source of sacred pleasure. The liberality of Melancthon was distinguished. No mendicant retired empty from his door. Candour towards his enemies, sympathy towards the sufferer, condescension towards his domestics, and a strong and tender affection towards his wife and children, characterized this eminent man. His sincerity was unmingled with dissimulation, his modesty uncorrupted with self-esteem, and his humility untarnished with the breathings of pride.

In the same year, at the instance of Eckius, the pope issued a bull against the intrepid Luther. Under all the embarrassment this unavailing attempt induced, Melancthon was Luther's undeviating friend. If less courageous than his Christian brother, he was not less faithful to the cause in which they were engaged, or less assiduous in promoting it. His "Loci Communes Theologici" furnish a standing memorial of the clearness of his understanding, the correctness of his principles, and the piety of his heart.†

During the spread of the spirit of fanaticism which Storck, Cellarius and Stubner introduced, Melancthon never lost sight of that prudence which his station in society demanded. His gentleness prevented his deriding what his judgment could not approve. He assisted Luther in the German version of the scriptures, who, it would seem, did but ill repay his services, by publishing, without his consent or knowledge, Melancthon's commentary on the Romans. A vein of piety ran through the life of this eminent man. When solicited by his frends to express the anxiety and trouble which the concerns of the Reformation created, he would reply, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble.

In the year 1530, the diet of Augsburg was appointed, at which Charles V. was present. It lasted seven days. A considerable number of divines were collected; but the principal responsibility and labour devolved on Melancthon. The celebrated Augsburg Confession was by him drawn up. The duke of Bavaria, who was opposed to the doctrines it contained, asked Eckius whether the Confession could not be overthrown out of the scriptures?—"No," replied Eckius, "by the holy scriptures we cannot overthrow it, but *we can by the fathers*." Luther was so charmed with the imperial diet, that he said, "It is doubtless the last trumpet before the day of judgment." It is said that during the session of the diet, the archbishop of Mentz, who had by some means obtained a Bible, was busily engaged in reading it for about four hours. One of the council entering the room, asked him, with some surprise, what he was doing with that book? To which he answered, "I know not what this book is; but sure I am, all that is written in it is against us."

Not only in Germany were the presence and powers of Melancthon called for; Francis the First urged his coming to France, and Henry the Eighth invited him to England. Mr. Cox observes that Melancthon may not inaptly be termed '*the Pen of the Reformation*.' Luther says, 'the whole Christian world is his debtor.' On his way to the diet, designed to have been held at Spires, Melancthon fell sick. Glassius has left a most interesting account of the circumstances of his recovery. 'When Luther arrived, he found Melancthon apparently dying. His eyes were dim, his understanding almost gone. Luther was in the most terrible consternation. Turning to those that accompanied him, he said, 'Alas; that the devil should have thus unstrung so fine an instrument!' He then, in a supplicating posture, devoutly prayed: 'We implore thee, O Lord, our God; we cast all our burdens on thee, and *will cry till thou hearest us*, pleading all the promises which can be found in the holy scripture, respecting thy hearing prayer, so that *Thou must indeed hear us*, to preserve at all future periods our entire confidence in thine own promises.' After this he seized held on Melancthon's hand, and said, 'Be of good courage, Philip, *you shall not die*.' While he thus spoke, Melancthon began to revive, and his health soon recovered. In a letter, which he afterwards wrote to Mythobius, he says, 'I must have died if Luther had not recalled me from the gates of death.'

In the month of February, 1546, Melancthon had the affliction to lose by death his friend and brother Luther, whose constitution had become worn out, and the more so, by reason of repeated attacks of the stone. When he first received the painful intelligence he exclaimed, 'My father, my father, the chariot of Israel, and the horsemen thereof!' He pronounced the oration at his funeral, and composed lines tributary to his memory.

Our limits prevent us from enlarging on the latter periods of the life of Melancthon. They were marked with the same steady zeal in the Protestant cause. The soundness of his principles, the elegance of his writings, and the purity of his conversation, were irresistible. He shone and burned alike in the public diet and in private disputation. The succession of labours and the burden of care which he had to experience, to which may be added the loss of several most dear friends, and particularly the wife of his youth, gave a shock to his moral system, from which he could not recover. He survived his beloved Catharine only about [illegible] years and six months. He wrote during the interval several letters to his friends [illegible] of piety and tenderness, and expressive of his confidence in the Redeemer in prospect of his final hour. He closes the last letter, he ever wrote, with the words—

'Philip Melancthon will soon be no more.'

His last journey was to Leipsic in April 1560, for the purpose of attending the annual examination of the students in divinity. He caught cold on his journey and a fever succeeded. He was attended in his last moments by Dr. Peucer, his son-in-law. A few days previous to his death, he said, 'I am a dying man—there are three subjects for intercession with God which I leave to my children and their little ones—that they may form a part of his church, and worship him aright—that they may be one in him, and live in harmony with each other—and that they may be fellow-heirs of eternal life.' His heart was cheered with many portions of scripture, such as 'I have a desire to depart, and be with Christ.' 'If God be for us, who can be against us?' 'Let him that glorieth, glory in the Lord.' 'In my Father's house are many mansions.' Upon his physician asking him, if he would have any thing, he answered, '*aliud nihil—nisi cœlum*,' i. e. *nothing else—but heaven*. He died with a smile on his countenance, amid the vows and prayers of his brethren, at a quarter of an hour before seven o'clock in the evening of the 19th of April, 1560, at the age of 63 years, 2 months and 3 days. His body was permitted to be seen for a day and a half after his death. Hundreds attended, and even strangers were desirous of a pen, or of a peice of paper on which he had written, or indeed of any thing, however trifling, as a memorial of so great a man. A leaden coffin was prepared for his remains, on which was written a long Latin inscription. They were deposited close to the body of Martin Luther.—'Lovely and pleasant were they in their lives, and in their death they were not divided.'

"History will not write his name
Upon the *crimson* roll of Fame:
But Religion, meeker Maid,
Mark him in her tablet fair:
And, when million names shall fade,
He will stand recorded there."

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* One of the monks, at this time, alarmed at the prospect of the revival of letters and religion, thus expresses himself. "A new language has been invented, which is called *Greek*; guard carefully against it; it is the mother of every heresy. I observe in the hands of a great many people, a book written in this language, which they call the *New-Testament*; it is a book full of thorns and serpents. With respect to Hebrew it is certain my dear brethren, that all who learn it are instantly converted to *Judaism*.—*See Cox's Life of Melancthon.*

† The following is his illustration of the term "Gospel." "This term is used in the most ancient of the Greek writers. In Homer, it signifies the Reward which is bestowed on the messenger of good tidings. In Aristophanes and Isocrates, it denotes the Sacrifice which is offered when any good news is announced. In other authors it is used for the Message itself, the News communicated; in which sense the apostles have adopted it. Plutarch, in the life of Artaxerxes, plainly speaks of the reward of the Gospel, or good news, for to this the reference is obvious. In the life of Pompey, he says, the messenger arrived at Pontus bringing the gospel, that is, the good and joyful intelligence."

From the Episcopal Magazine.

CHRISTIAN ELOQUENCE.

(Concluded from page 201.)

Every delineation of virtue, or of vice, in order to be conformable to the rules of eloquence, should be practical; that is to say, it should have a direct tendency to incline the hearers to avoid those vices, or embrace those virtues, which it means to describe. It will be objected, perhaps, that it is sufficient to exhibit the deformity of some particular vice, and leave the application to the hearer himself, whose duty it is to make it. But to this I answer, that if the preacher relies upon this, he will probably be mistaken. The hearer listens attentively to what the preacher says to him, but omits what he ought to say to himself. Besides, should he be willing to make this personal application, he would do it with less effect than the preacher, who by the warmth of his expressions and the earnestness of his manner will be more likely to make a deep and permanent impression, than any transient application of the hearer himself. So that the preacher, who leaves it to his hearers to apply his addresses, transfers to them the most essential part of his business.

Demosthenes, in his harangues to the Athenians, never spake in any other than a practical manner; because he was convinced, that this was the only way to attain the end of eloquence, which is persuasion: and the consequence was, that instead of shouting applauses of admiration at the eloquence of the speaker, they exclaimed with one voice, "Let us march against Philip." But what shall we say of St. Chrysostom? Is he not always practical and popular in whatever he delivers? In the extracts from his discourses hitherto selected, this must have been observed. Take the following passage as a sample of them all—"I know," says he, speaking of the future punishments of the wicked, "I know that you are distressed at what I now say, and that you listen to this discourse with reluctance; but what would you have me do? Would to God you were all so virtuous, that I were not obliged to speak to you of Hell; but since the greater part of mortals are actual sinners, I could heartily desire, that my words might enter deeply into your minds, and imprint on them the sentiments of genuine contrition. In this case, I would forbear to represent these sad objects before you; but hitherto, I have good reason to fear, that the contempt for what I say, may draw a greater punishment upon you.—You well know, that when a servant is so insolent, as to despise the threats of his master, this very contempt becomes a new crime, and renders him liable to the severest chastisement. I beseech you, therefore, my brethren, to cherish in your hearts a deep sense of compunction, when I speak to you of hell." Nay, you should feel a kind of satisfaction in hearing it mentioned, because nothing is so dreadful and deplorable, as to fall into it. You will ask me how the mention of hell can excite any pleasurable sensation, but you will cease to wonder at this, when you reflect that to know how to escape incalculable evil, must be ever grateful and pleasing to a rational being. Moreover, incalculable are the benefits arising from such discourses. They induce the soul to recollect and reflect upon itself; they guard its innocence; they elevate its thoughts to heaven; they wean it from earth, and deaden all its passions: in a word, they present an excellent remedy and preservative against every kind of transgression. Permit me, my brethren, to represent to you, the shame and confusion which will cover those, who shall then be rejected of God. For as the Ninevites will condemn the Jews, so, many of those who appear vile and contemptible among us, will then rise up in judgment to condemn the guilty christian.—Let us, therefore, represent to ourselves, what this confusion will be, that the consideration of it may engage us to some beginnings of repentance. I once more declare to you that this is what I say to myself, with a view to my own improvement, while I endeavor to promote yours in this important particular. So that no one has reason to be displeased with me, or to believe that I undervalue or condemn him. Let us enter, my brethren, into the narrow road of the Gospel. How long shall we live luxuriously and wallow in sinful delights? Is not our past slothfulness sufficient, shall we never grow weary of indulgences? Shall we always make light of the things that belong to our salvation, shall we continue to delay our conversion; and never set about reforming our lives? Persevere forever in the same pleasures, the same intemperate excesses, and the same guilty prodigality? Where, at last, will this profusion, this luxury end? In death, my brethren. In what will this magnificence terminate? In dust and ashes, in worms and putrefaction. Let us therefore, begin a new life, let us make a heaven of this earth, and teach the heathens by our conduct how great a happiness they forego. When once we live after this christian manner, they will see in us an image of what passes in heaven;—when they shall behold in us an invariable modesty and meekness, when they shall find us exempt in a great degree from the angry passions, unstained by envy, superior to avarice, free from sensuality, and regular in our whole conduct, they will break forth into transports of admiration, and say, "If Christians in this life be angels, what will they be after death." If their lives be so transcendantly virtuous in a place where they consider themselves as strangers, what will be their glory in that place, which is properly their country? Thus we shall edify unbelievers, incline them to embrace our holy faith, and the reputation of our piety will be as far diffused as our religion in the time of the apostles. If twelve men were then able to convert whole cities and provinces, should not we by imitating them, and by each of us endeavoring to make his life a model of piety, render the progress of Christianity rapid and permanent? A Pagan will be less affected by the resurrection of a dead person, than by the holy life of a true christian. The first will astonish him, but the other will touch his heart. The impression of the first is transitory and forgotten; the latter remains to stimulate him to imitation. Let us labor, therefore to secure our own salvation, that we may thus promote the salvation of others. I enjoin upon you nothing of too rigid a nature, I advance nothing too austere. I neither restrain you from the comforts of matrimony, nor wish you to retire into lonely deserts, and there renounce all worldly business, but I exhort you to live in the world as christians ought to live: I would desire, that while you live in great cities, your piety might exceed that of the Anchorets, who dwell upon the mountains. And why should I desire this of you, but because it would contribute so materially to the prosperity of God's church. "No man," says the Gospel, "lighteth a candle to put it under a bushel." Let us, therefore, be shining lamps raised conspicuously upon the candlestick, that our light may shine around with unclouded brightness. Let us kindle and cherish this heavenly fire in our bosoms, let us impart light to those who sit in darkness, that they may turn from the folly and the wickedness of their ways. Tell me not you have a wife and children to engross your attention, or that your spirit is oppressed with worldly solicitude, and that you find it impracticable to comply with my advice, for if without these embarrassments you were to remain as you are, your progress in virtue would not be greater than it is; on the contrary, were they much greater, had you the zeal and ardor of christians, you would rise, at last, superior to them all. God requires but one thing of you, a fervent and generous soul; with this, neither age, nor poverty, nor riches, nor any thing whatever, will retard your progress in a virtuous course."

Now, if any person will recapitulate the propositions of this discourse, he will see clearly that all of them are of a practical nature. St. Chrysostom speaks always to his hearers, he never quits them, but is ever anxious to excite their interest by consulting the obvious feelings of their hearts. His propositions are never indefinite; all are single, determinate, and influential. He uses them also as a kind of machine, which acts continually on the hearer's mind, and impels him towards the object, to which he designs to lead him. By these means, the attention of the audience is kept alive, and he never becomes tiresome; he enlivens, convinces and persuades, and compels them, however reluctantly, to yield to his persuasion. So true it is, that the practical is the only persuasive and effectual manner of preaching. C. H. W.

PERSIA.—HENRY MARTYN.

We are happy to hear that the spirit of inquiry excited by the beloved Martyn still exists. A gentleman recently returned from Persia, states, that when conversing with the Moolahs at Shiraz about his death, they spake of him "as too pure a spirit to stay here," as "a good man;" they say that they had proposed difficult questions to him, which at first he could not answer, though at last he answered them all, whilst he had proposed some questions to themselves which they had never yet been able to answer. It appears that Martyn's Persian Testament is read secretly amongst them with great attention, but that a public perusal would be attended with danger. The gentleman to whom we are indebted for this information states, that a missionary to the Jews, Armenians, or Nazarenes, might be safely sent among them, but that a direct mission to the Persians would not be tolerated at present; in fact, it was proposed to answer Martyn's arguments with the knife, and he was only saved by the interposition of Ali Jaffier, who represented him as a traveller who was only there for a little time, and who blamed the Moolahs, who excited him to speak by their questions.—*Ch. Guardian.*

LATE OMISSIONS.

A late London paper mentions a rare instance of integrity, in a tradesman who resided at Leeds in England, about six years since. This man, finding his embarrassment of debt insurmountable, suddenly left his home, and his creditors considered their demands as lost. Having married a lady of fortune, she accompanied him to Leeds, and they unitedly forwarded a circular to each of the tradesman's creditors, requesting them to present their demands at a special place for payment. Each bill was promptly discharged without deduction. The amount thus honorably liquidated is not mentioned; but it is said one creditor, a timber merchant, received £100.

Bergami, celebrated as the favorite of the late Queen of England, is reported as having died on the 10th of Sept. last, three days after her death, and of a similar complaint, a disorder in the bowels.

In consequence of the prevalence of the yellow fever on the coast of Spain, the Governor of Gibraltar had by proclamation interdicted communication with that country Oct. 13, except through the customary formalities of quarantine. The notaries in Barcelona, through dread of infection, had refused to draw up the wills of some who had died of this malady.

Several burglaries and highway robberies have been recently committed in Philadelphia and N. York. In one instance, two ill-looking fellows, who professed to be police officers in search of stolen goods, entered a house, the master of which having opened a trunk for examination containing 100 dollars, the villains immediately tied three persons occupying the house, and made off with the money, and some articles of plate.

A deputation from the Pawnees, Omakers, Kansas, Otoes, and Missouris, the most remote tribes of Indians with which we have intercourse, arrived at Washington on the 28th and 29th of Nov. on a visit to the President. They were accompanied by Major B. O'Fallan, U. S. agent on the Missouri. Their object is to learn something of the nature of civilization, of which hitherto they have been totally ignorant.

The Connecticut Cotton Manufactory, a brick edifice three stories high, was destroyed by fire Nov. 27, supposed to have been occasioned by the friction of the picker. The loss is said to be very extensive.

Chimerical Expectation.

Mr. Jesse Walker has informed the Legislature of Kentucky, that he has a flattering prospect of obtaining salt water in the bed of Cumberland (fresh water) river!

Natural productions of Washington's Likeness.

A letter has been published in the Franklin Gazette, from James Aiken, Esq. dated at Harper's Ferry, Va. giving an account of an excellent profile of the illustrious Washington, formed in the stupendous rocks which overhang the Potomac, situated high up the promontory on the Maryland side of the river, looking northward. Such, adds the writer, was the worth of the man, that nature, proud of her choicest productions of excellence, has caused even rocks to identify his visage, that succeeding generatinos may venerate and hold him in grateful remembrance.

Moral State of N. Orleans.

[The Meeting-House in New Orleans, in which the late Rev. SYLVESTER LARNED preached, being embarrassed by a debt of 30,000 dollars, is in danger of being sold and appropriated for a Theatre. The Rev. Robert F. N. Smith, agent of the Church in that city, made a verbal representation of the case to the Synod of Albany, at its late session, in order to call their attention and sympathy. He has also more recently made a similar representation in writing to the Synod of South Carolina and Georgia, and for the same purpose. As the Memorial embodies an interesting account of the deplorable state of morals in New Orleans, and as also it may meet the eye and affect the benevolent heart of some Christian Philanthropist, who may have it in his power and possess the disposition to afford assistance in this case of peculiar emergency, we present our readers with the following extract.]

ALBANY, Sept. 29, 1821.

To the Moderator of the Synod of South Carolina, and Georgia.

Rev. Sir,

Give me leave through you to present to your Synod the case of the Church at New Orleans.

The proceedings of the Synod in relation to this case I shall be glad to be apprised of as soon as convenient, at Philadelphia, care of Robert Ralston, Esq.

With great respect, your fellow labourer, ROBERT F. N. SMITH.

On the transfer of Louisiana to our government in the year 1803, the inhabitants were almost universally Spanish and French, and embosomed within the Roman Catholick Church, which had been the established church. No Protestant institution existed for some years after the transfer. Occasionally a travelling Baptist, Methodist, Episcopal and Presbyterian Minister visited New-Orleans. The city was exceedingly sunk in dissipation. Irreligion knew almost no bounds. The Catholick inhabitants had and still have, although 30,000 in number, but one place of publick worship, besides the Chapel of the Convent. The city, from its local situation, presented great promise of pecuniary advantages—Thousands of our countrymen flocked thither from all parts of the Union. Men of broken fortunes, and young men just starting in the career of life, without capital, hoping to rise with the city, rushed there. Finding no religious institutions, similar to those which they had left behind them, and beset on every hand by powerful temptations and the stimulating example of others, very many at once made shipwreck of their early religious feelings, their correct moral habits, their health and their lives. The human mind is prone to rush to extremes. The legal restraints being removed, and the provisions in a support of a religious establishment being destroyed, many men attached to the Catholick communion, renounced all religious principle. Infidelity assumed an open, a bold, and scoutful aspect, and numbers of our countrymen, born and nurtured in the bosom of pious families, and Protestant churches, pursued the same course. There are more professed skeptics, rejectors of all religious principle, in New-Orleans, than can be found in any other city in any other Protestant country, in proportion to numbers.

In the year 1814, the American citizens in New Orleans built a Church, which was styled the American Church. A Presbyterian Minister was then statedly preaching there. After its erection, a majority of the trustees procured the congregation to be incorporated as a Protestant Episcopal Church, and the minister took Episcopal orders, and still officiates in that church. With this arrangement many were not satisfied, and declined attending upon his ministry from the influence of various considerations.

In the same year, Messrs. Mills and Smith visited that region in the service of the Philadelphia Bible Society, and perhaps as agents of some other associations. Mr. Smith was sometime afterwards invited to take charge of a Presbyterian congregation in Natchez, which had been organized some 10 or 12 years before, by Dr. Hall, of North Carolina—the venerable missionary and apostle to the destitute, whose head is now whitened by the snows of more than 70 winters. A few other Presbyterian congregations had been organized within 50 miles of Natchez, in what is now the state of Mississippi. The Presbytery of Mississippi, embracing the state of Louisiana and Mississippi, had been set off by the Synod of Tennessee.

The attention of the Presbyterian body was turned towards the destitute region, as one that ought to be occupied and cultivated. The General Assembly, at their meeting in May, 1817, appointed the Rev. Sylvester Larned, of the Theological Seminary at Princeton, a Missionary, who was specially instructed to visit New Orleans. About December, 1817, or January 1818, he reached the city, and in concert with the Rev. Elias Cornelius of Salem, Massachusetts, laboured during the winter to introduce some favourable change. Their activity and zeal, and the splendid and enchanting eloquence of Mr. Larned, under the providence of God, excited and enkindled an ardent zeal for the organization of another Protestant church. Independent of all other considerations, the Episcopal church was found to be wholly inadequate for the supply of the wants of the American citizens. It cannot be made to seat comfortably down stairs, more than perhaps about 350 persons, and from 100 to 150 up stairs. A meeting of persons favourable to the proposed institution was held, and with great unanimity and ardour a resolution was adopted to erect a Presbyterian house of worship. Measures were adopted—funds subscribed—a call presented to Mr. Larned. He accepted the call in due time, and was authorized to contract for building the house. He returned to the north, entered into contract for the building, and returned to New-Orleans in December, 1818. When these Measures were taken the city was enjoying unexampled prosperity. Cotton, the staple commodity of a large portion of the country above the city, commanded from 32 to 33 cents per lb. Sugar sold well, and the western country produce bore a proportionable price. Money was plenty and in free circulation. Every man engaged in business felt himself safe in indulging expectations that the great and desirable undertaking would succeed. Men who had not large possessions subscribed and paid 500 or 1000 dollars, besides afterwards purchasing pews after the rate of four or five hundred dollars.

The corner stone of the church was laid on the 8th day of January, 1819, and Mr. Larned preached for the first time in the new building on the 4th of July in the same year. Notwithstanding these measures had been so promptly devised and so vigorously and expeditiously executed, so great and unexpected a revolution had been effected in the commercial state of the city, that the trustees, from the proceeds of subscriptions and first sales of pews, were not able to realize more than $22,000. The amount of expenses incurred was $52,000. The ground on which the church stands cost $10,000. The actual cost of erecting the building itself, was perhaps about $35,000. It is ninety feet in length, and about sixty-five in width, made of brick, with the exception of the basement story, which is built of stone. In this basement story are warehouses for the storage of goods, capable of yielding an annual income of 1,500, in good commercial times. The wall around the lot, chandelier, bell, and other necessary articles, called for the expenditure of the remaining $6000.

The house will accommodate perhaps about 1200 persons. One side of the gallery capable of holding conveniently 150 persons, is appropriated to the use of blacks, and it is usually well filled. In planning and erecting this house, the pastor and congregation, warned by the error committed in building the first Protestant place of worship there, thought it imperiously required at their hands to avoid themselves of the favourable impulse then given to the public mind and the then propitious state and prospects of the commercial community, by building not for themselves alone, but for the thousands of strangers annually visiting the place, coming from the west and from the north, sons and daughters of their pious brethren, the rising hope of the churches of God, spread throughout our extensive, growing and enterprising country; for their own posterity; and the rapidly increasing prosperity of New Orleans—a city destined to become the greatest in our country, and perhaps, in process of time, in the world. It is situated almost *literally* and, as to any possibility of successful rivalry, entirely at the mouth of the the Mississippi, the great father of waters. His current, swelled by the tributary floods of noble rivers and smaller navigable streams, passing in its course through regions of country the most extensive, the most remote and dissimilar, bears on its bosom to that emporium, the productions of soils the most fertile, and will hereafter bear the fruits of the labours of millions of our countrymen who shall cultivate lands now shaded by the almost impenetrable gloom of solitary forests. In return the means of comfortable subsistence, and improvements in the arts and elegancies of civilized society must go thence to them. It is impossible to set bounds to the magnitude and importance of that city in its manufacturing, commercial, social, moral and religious influence. We cannot estimate countless waves of population which will certainly roll into its bosom. With such prospects, the congregation must be justified or at least excused, for what some may deem their extravagance and imprudence in venturing to erect such a house, at such an expense, and the unparalleled popularity, both ministerial and personal, of the pastor, they were justified in the public mind. No man entertained doubts that, through his influence, under Providence, the sale of pews would ultimately, and that at no distant period, discharge the debt incurred. Accordingly the city council, managed by Catholick influence, unhesitatingly extended to the trustees a credit for $10,000, and the bank a further credit of about $20,000.

In this state of things it pleased the great Head of his church, as it were in a moment, to obscure the prospects of his church there, and to shake the confidence of her members and friends by withdrawing his servant from that sphere of duty. By the early fall of Mr. Larned, the church is bereaved, the congregation covered with mourning, and filled with despondency—the confidence of the community is withdrawn, and pecuniary embarrassments press. The council has acted with a hesitating, fluctuating policy, towards this infant establishment; last winter it was apparently on the point of recalling its letter of credit—that recall must have necessarily drawn along with it a like recall on the part of the bank. The families of the trustees must in the first instance have been ruined or injured, and then the house sold at auction. In this emergency the honourable Mr. Paydras proposed to transfer to the board of trust a mortgage which he held on the estate of one of his neighbours for securing the payment of $40,000, on the recovery of which he offered to lend for an indefinite period, $20,000, to be alternately paid over to the Female Orphan Asylum of New Orleans, sometimes called the Paydras Asylum, on their paying regularly over to the Asylum an annual interest of 10 per cent, the legal interest in the state of Louisiana. This proposal stopped the recall on the part of the council. It was, however, found on investigation, that the son of the mortgagor had a preferred claim on the mortgaged premises, for $56,000, and that this sum must be secured to him before the mortgage could touch the property. Thus likely again to be cast upon the liberality of the council, the trustees deemed it to be their duty to throw themselves upon the sympathies of the Christians and Philanthropists throughout this union, and especially to fly into the bosom of the Presbyterian body, of which they are a constituent part. The church is the church of that body, participating in its privileges and united with it by community of feeling and indentity of principle, government and interest. Its pastor was the child of the General Church, educated in its bosom and sent out by its authority. No one consideration which induced the mission of Mr. Larned, and raised the hopes of the religious community on witnessing the origin and progress of those measures which promised such great and lasting advantages to the interests of the Redeemer's kingdom, has lost an iota of its interest. On the contrary, it is an hundred fold magnified in its intensity. If this Church be sold, in all probability it will be converted into a Theatre. This event is looked to, and this determination is announced. The congregation will be dispersed, grieved, disheartened, and made nerveless. The good affects, in part already realized, will vanish, and impiety in principle and practice will the more abound. This church is a sort of moral light-house, erected for the guidance and safe conduct of many a bark over the surges and the shoals which have already shipwrecked many—too many. If this light be extinguished, may we not apprehend that the darkness will be mightily aggravated?

This sad catastrophe cannot be averted by any exertions which that congregation, unaided, can make. There are but about thirty pew holders, and of these not more perhaps, than half a dozen can at present do more than comfortably support their families. The remaining pews cannot at present be sold. If, however, from 12 to 15,000 dollars could be realized, the payment of the remainder of the debt can be postponed for some three, four or five years. In the mean time the congregation may procure some able, faithful and successful pastor, through whose ministrations, under the blessing of Heaven, their numbers may be enlarged, their pews sold, and the whole establishment extricated from embarrassment and placed upon a secure and permanent footing.

There are in that region already some encouraging symptoms, which Christians should foster. The Presbytery of Mississippi consists of nine or ten members, and has under its care two licentiates, and ten or twelve churches. There are several ministers and churches, both of the Baptist and Methodist denominations. In general, these churches and ministers are well united in Christian feeling and exertion. Besides what the churches of the two last named bodies have effected, a spirit of religious charity has been excited and fostered. There are several Bible Societies in that region. A sum of money not less than seven or eight thousand dollars, has been paid, within the last four years, for the support of missionary, tract, education, sabbath school and theological institutions. The Presbytery of Mississippi has recently resolved itself into a missionary society for domestick purposes.—Their agent, in the course of five weeks last winter, collected 500 dols. A domestick missionary society has also been organized in New-Orleans, whose missionary is specially to labour in the prison, hospitals, asylum, and amongst the boatmen and mariners visiting that port. The church at New-Orleans is usually well attended—mornings, afternoon and evenings, whenever service is held. Of the attendants, a very large proportion, say one half, are commonly strangers, having no permanent residence in the city, holding no connexion with the congregation, and not yielding any support to the institution. Still much ground remains to be occupied. In Louisiana there is but one Baptist house of worship, one Protestant Episcopal, and one Presbyterian church. It is not known that one Methodist house of worship is to be found within the limits of the state. There are several stations where their ministers hold public worship. In the state, no Sabbath is recognized by law. Civil process served, and all secular business transacted on that day, are valid. The theatre, ball rooms, counting-houses, ware-houses, and gambling-houses, are thrown open. Of these last, exclusive of billiard-rooms, there are in the city fifty, licensed by law, yielding to the state an annual revenue of 17,000 dols. Their keepers often pay 2,000 dols. rent for a single room in or near the best established hotels and coffee houses, and 4,000 dols. for refreshments, for soliciting and entrapping the young and unwary—and 100,000 dols. are usually spread upon the tables within the compass of every twenty-four hours. Sixteen thousand dols. have been known to be staked on the issue of a single throw of dice. In justice, however, to the state legislature, it should be stated that last winter, after a hard struggle, the license law was repealed from and after the 1st day of Nov. 1821.

During Mr. Larned's ministry, many counting-houses were closed on the Sabbath, which formerly had been kept open—and since his decease many have been re-opened. A few feet from the church stands a cotton ware-house, whence issues the sound of the songs of negroes at their work, which annoys and distresses the devout worshippers within the church and almost overpowers the songs of Zion.

These things speak to the hearts of Christians and Philanthropists. Shall this appeal prove ineffectual? Shall this religious institution go down? Shall the footing gained at New-Orleans be relinquished?

The Synod of Albany have commended this charity to the churches under their care—have appointed the Rev. Mr. Griswold, of Saratoga Springs, a special agent to concur with the Rev. Robert F. N. Smith, agent of the church at New Orleans, and have advised their ministers and church sessions, by collections in their churches, or by subscriptions amongst their people, to aid in saving from destruction this threatened and interesting portion of God's Zion. They have also appointed the Rev. Dr. John Chester, of Albany, an agent to receive such monies as may be remitted to him for the use of that Church.

ROBERT F. N. SMITH,
Agent of the Church at New-Orleans.

NEW SOUTH WALES.

This distant region which has for years been used by the British government as a receptacle of their convicts, is becoming an important colony of that nation; and our attention has lately been invited to it by a friend, who has put into our hands a number of letters, written by WM. SMITH, well known in New-York as having been the first teacher in the New-York Free School, and now in the employ of the 'British and Foreign School Society.' Mr. Smith was the first person who practically introduced the Lancastrian system of instruction in this city, and of course in the United States. He began with *one* scholar on that plan. The number soon increased to 50, and to 500, and now to thousands, under the patronage of the 'New York Free School Society.' This mode of instruction is now in extensive practice, in almost every part of the United States; and the same person who introduced it here, has also introduced it into the colony of New South Wales.

Mr. Smith left London for the future theatre of his labors, in the year 1818, and after touching at Rio de Janeiro, and the island of Tristan de Achuna, (some particulars about the latter of which he gives,) he arrived at Hobart town, in May following. 'On the 7th of May, 1819,' they made 'the islands of St. Paul and Amsterdam. On approaching the latter, it appeared to be in a continued blaze of detached fires. They are volcanic; and as the night was dark, the scene was truly grand and awfully sublime. What added to my surprize was the island, which is small, and situated at such an immense distance from other lands surrounded by an unfathomable ocean, should be on fire. On passing to leeward, we were enveloped in smoke, and the smell was very sulphurous.'

They entered the Derwent, which the writer says is a noble river, capable of carrying all the navy and merchantmen of Great Britain. The climate is excellent, and scarcely equalled in any part of the world. The land is exceedingly fertile, and the crops and vegetable productions of every kind are very luxuriant.—The island contains upwards of 180,000 sheep, and the cattle are estimated at 37,000. The mutton and beef are as good as in any part of the world.

Mr. Smith left Hobart-town, for Sidney, the place of his destination, distant 500 miles, in June, where he arrived soon after. The number of inhabitants in Sidney, of all classes, is said to amount to 9000, and of the colony, to 60 or 70,000. Business is brisk, and considerable trade is carried on between that place and Bengal, and China. Oranges, lemons, figs, peaches, &c. &c. are in great abundance, and the gardens are surrounded with geraniums, as a substitute for hedges. Butchers' meat in great excellence and variety, and an abundance of fish of the finest flavour. Religion and morality, however, are at a very low ebb, and there is consequently a noble field for an energetic, zealous, and affectionate minister of the Gospel. The Governor contemplates erecting a school, upon the Lancastrian plan, capable of accommodating 300 boys and 200 girls.

The writer observes, that the Rev. W Laurie, a missionary from the Methodist Society, is at Sidney; another at Windsor, and a third is daily expected. They are unwearied in travelling and preaching. The Methodists have formed Societies, and their churches are numerously attended.

'We have had four Russian and two French ships here, on a voyage of discovery. Their object appears to explore the western part of this country to effect settlements. But it is hoped they will not succeed, as at some future time they might become troublesome neighbours.'

'We have an Auxiliary Bible Society, and Bible Associations, and great exertions are now making to circulate the scriptures.'

'The Clergyman of our parish has just lent me the Third Report of the *American Bible Society*. We have found it very interesting. May the Lord help the efforts of the Society.'—[*N. Y. Spect.*

Missionary Intelligence

Missionary Labors of Wm. T

A CONVERTED AFRICAN.

WESTERN AFRICA.

From the London Missionary Re

SHERBRO.—Church Missionary So

The following are extracts fro Journal of the visit of William T converted African, from Regent's who is now a useful Missionary am countrymen. It will give pleasure the course pursued by this native tian, endeavoring to benefit his co men—the attention with which he most every where listened to—a earnest desire of further instr which was, in various instances, ma ed.

The parts of Scripture which he and explained to the people, w selected to introduce to them the topics of divine revelation—the c and fall of man; the nature and s of the holy law of God; the va idols; the free invitations and gr provisions and promises of the and the character and work of th deemer.

He closes almost every day's ments with a short prayer for a bl many of which we have omitted, in repetitions.

Nov. 6, 1820. About 5 o'clock in evening, I and John Cates *waked fr* Regent's Town to Passanta place, where we stopped all night. Saw seven and women, beside children, that ev Read to them the fifth chapter of thew. I could not talk to them in language, as they are Susoos: but I to one of my countrymen, who told again. They went to their houses one old man *prayed to Mahomed*. I went to him, and said unto him, God do you pray to?" He said "To homed." I asked him, "What did homed do for you? or, what ha made?" He did not answer.

Nov. 8. This morning about 8 o'c about fifty men and only one woman together. I read to them the fifth ch ter of Matthew. They were very a tive. When I had spoke to them, I c cluded in prayer.

Nov. 13 We went to another tow called Footoo. I saw eleven men and men, besides children. Read and plained to them the second chapter Revelation. After that they asked m "What shall we do, because we have body to teach us how to pray, and to t us the way of God? We understood what you said, and we are glad; but if you go away, we shall soon forget what you said Then I said unto them, "Pray to God teach you, and to shew you all your sin don't forget to pray night and day."

Then went to Jellah, another small and, about five o'clock, *where we* stop all night. About seven o'clock I call the people together. I saw forty-n men and women, beside thirty-nine ch ren. I read and explained to them third chapter of Genesis. I talked Sherbro first, then in Cosso. The pe ple were very attentive. When I h done, every one prayed for himself; afterward I heard some pray in their ho ses.

Nov. 14. We went this morning Jenkin Island, to Treesana. I saw eig ty-two men and women, besides childre I read and explained to them the fi chapter of John; they were very att tive; and when I had done, an old m said to me, "We are glad to hear t word." Then all the people said, "Y yes, these words are good for our sou

Nov. 15. Went to another town, wh I had been on Sunday. It was about o'clock. The people came together called me and said, "We want *to hear* more from you about our souls." *Twen*ty-eight men were present; *all the wo* men and children were in their houses. read and explained to them the third chapter of Genesis; they were very at tentive.

Nov. 19. Mr. Thomas Caulker told me that I should go to his sister, to another town, which is called Bonbertokee. I went there; forty-nine men and women came together. I read and explained t them the seventh chapter of Matthew they were all attentive.

Nov. 26. I went to Yourney, where stopped all night. The people came t my house, and asked me many questions and I told them the word of God.

Dec. 2. Went to a place called Sam where I was with Mr. Cates, two years go; the people knew me. They ha kept Sunday all the time, but had made mistake; they had Sunday on Saturday I spoke to them the word of God, and they were very attentive. May God bl them! Amen!

Dec. 3. Sunday. We were in the co noe all night, and came this morning t the Plantains. Kept service with the people at ten o'clock in the morning, and at three o'clock in the afternoon. Read and explained in the morning, the fifty-fifth of Isaiah; and in the afternoon, the sixth of St. John. The people were very attentive. The children sung a hymn, every time, in Sherbro; and I concluded in prayer.

After the service in the afternoon, the people came to my house, one after the other, and asked me questions; they came to me till about twelve o'clock in the night. They said that they had done all them bad things, which I had talked about; and they wanted to know what they must do to be saved. Some of them were afraid very much; I told them to believe on the Lord Jesus Christ, and the

they should be saved. They did come much that I could get no sleep.

Dec. 4. Went to the Plantains to-da to a river called Gabur. We came in the river about two o'clock, and in t evening, to Gonolaw; thirty-nine m and women came together. I read a explained to them the twentieth chapt of Exodus. When I had done speakin they said, "We are guilty." Then I re to them the sixth chapter of St. Joh gospel; and shewed that Jesus Christ, Son of God, died for the guilty: He ga himself to save sinners. They were ve attentive to hear this.

Dec. 8. Went to a large town, call Gabou. Some people had tied up so salt, which they were going to sell in t country. Before they went away, th went to the gregree-house, and then w one by one, and prayed—"Help us, wh we go trading; open the way for us; g us good look, and bring us back again then they took some of the dirt wh was in some shells in the gregree-hou and rubbed it before their heads. I s "Can the gregrees save your souls?" "No," said, "No; God save them." Then I s "I tell you God has no pleasure in th things you do." I read to him the 11 Psalm, and explained the same, and cluded, saying, "If you do not leave these things, and serve the true and ing God, the words which you have heard will be witness against you in day when you die."

Dec. 10, Sunday. About 12 o'clock, men and women, beside children, came hear the Word of God. I read and plained to them the fifth chapter of M thew; they were all very attentive.

The Headmen asked me, "Who w this book?" "the man of God, Moses, others." He did not answer.

Then some people said, 'Mandingo live here: he have God's book.' I s 'Call him, and let me see who he is Then the man come. I asked him if was a Mandingo man. He said, 'Yes 'You know book?' 'Yes.' He 'Where you came from?' I said, 'F Sierra Leone'—He said, 'What you c to do?' I said, 'To tell the people a the true God.' He said, 'You only c to make the people fools. That is God's book. God's book came from East, but you came from the West; book is devil's book.' I said, 'Whe your book? Go and fetch it. Let us which is God's book.' He said, 'It the house: I will not go and fetch it said, 'Who made your book?' He 'Mahomed?'—'What good thing did homed?' He said, 'Tell me your G name first.' I said, 'Jesus Christ, the of God, who is over all, blessed forev Amen.' He did not answer. I said, you ever hear of a man having that na He said, 'No, because it is a bad na I said, 'Mahomed is a man's name; the name of Jesus Christ is a name ab all names.' He said, 'Maomed is G name'—he is God.' I said, 'Can Ma med be God, who was a thief, and rob and plundered and made himself big When he heard that, he got angry; up, and walked out of the door—I 'stop, I have not done yet; don't be gry.' I opened the Bible, and read fifth of Matthew, 44, 45, explained it, asked if Mahomed commanded the s He said nothing. I then said, 'Mahom tells you to fight them that fight you, to keep many women: and why do make gregrees and sell them? I com tell the people God's word, for noth but you come and make gregrees and them; and so get your living." He very angry, and could not answer; spake very much in his own co tongue. I think he cursed me m Then the people laughed at him, and him to go away—they wanted to hear about my God. He would not go. T the Headman said, 'Take him away, fore he gets mad.' Then the people hold of him, and took him away.

Dec. 23, 1821. Left Kent for Rege Town; walked all night, and got to gent's Town on Sunday Morning, clock.

Praise and glory be to God, who brought me back again! O may He l the word to my poor country peo May the Holy Spirit teach them and it to their hearts! May he give t faith, through Jesus Christ our L Amen.

METHODIST MISSIONS.

The following is an extract of a letter Bishop M'Kendree, dated Lexington, K

SEPT. 26.

"The Missionary business, in The Conference, promises a reward for o bour and expenses. We have sent Missionary family to carry the school effective operation."

By a letter from Rev. Ebenezer Br it appears there is a gracious reviva religion in Middlebury, Vt. He sa "The most hardened offenders can the altar last Tuesday evening see forgiveness, and desiring an interest prayers of God's people. It was an time. I never witnessed so mighty a elation of the power of God; and yo most perfect order prevailed, and al solemn as the house of death! Indee der and solemnity characterize meeting for the public worship of G About fifty have been added to our ch since my residence here, one of wh the high-sheriff of the county."

Three stores were broken ope Danvers, on Monday night last, a number of articles stolen therefrom

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A CONVERTED AFRICAN.

WESTERN AFRICA.

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Dec. 10, Sunday. About 12 o'clock, 179 men and women, beside children, came to hear the Word of God. I read and explained to them the fifth chapter of Matthew; they were all very attentive.

The Headmen asked me, "Who wrote this book?" "the man of God, Moses, and others." He did not answer.

Then some people said, 'Mandingo man live here: he have God's book.' I said, '*Call him, and let me* see who he is.'—*Then the man come.* I asked him if he was a Mandingo man. He said, 'Yes.'—'You know book?' 'Yes.' He said. 'Where you came from?' I said, 'From Sierra Leone'—He said, 'What you come to do?' I said, 'To tell the people about the true God.' He said, 'You only come to make the people fools. That is not God's book. God's book came from the East, but you came from the West; your book is devil's book.' I said, 'Where is your book? Go and fetch it. Let us see which is God's book.' He said, 'It is in the house: I will not go and fetch it.'—I said, 'Who made your book?' He said, 'Mahomed?'—'What good thing did Mahomed?' He said, 'Tell me your God's name first.' I said, 'Jesus Christ, the Son of God, who is over all, blessed forever: Amen.' He did not answer. I said, 'did you ever hear of a man having that name?' He said, 'No, because it is a bad name.' I said, 'Mahomed is a man's name; but the name of Jesus Christ is a name above all names.' He said, 'Maomed is God's name—*he is God.*' I said, 'Can Mahomed be God, who was a thief, and robbed and plundered and made himself big?'—When he heard that, he got angry; got up, and walked out of the door—I said, 'stop, I have not done yet; don't be angry.' I opened the Bible, and read the fifth of Matthew, 44, 45, explained it, and asked if Mahomed commanded the same. He said nothing. I then said, 'Mahomed tells you to fight them that fight you, and to keep many women: and why do you make gregrees and sell them? I come to tell the people God's word, for nothing; but you come and make gregrees and sell them; and so get your living." He was very angry, and could not answer; but spake very much in his own country tongue. I think he cursed me much. Then the people laughed at him, and told him to go away—they wanted to hear me about my God. He would not go. Then the Headman said, 'Take him away, before he gets mad.' Then the people laid hold of him, and took him away.

Dec. 23, 1821. Left Kent for Regent's Town; walked all night, and got to Regent's Town on Sunday Morning, 3 o'clock.

Praise and glory be to God, who has brought me back again! O may He bless the word to my poor country people! May the Holy Spirit teach them and bless it to their hearts! May he give them faith, through Jesus Christ our Lord! Amen.

METHODIST MISSIONS.

The following is an extract of a letter from Bishop M'Kendree, dated Lexington, Ken.

SEPT. 26, 1821.

"The Missionary business, in The Ohio Conference, promises a reward for our labour and expenses. We have sent on a Missionary family to carry the school into effective operation."

By a letter from Rev. Ebenezer Brown, it appears there is a gracious revival of religion in Middlebury, Vt. He says,—"The most hardened offenders came to the altar last Tuesday evening seeking forgiveness, and desiring an interest in the prayers of God's people. It was an awful time. I never witnessed so mighty a revelation of the power of God; and yet the most perfect order prevailed, and all was solemn as the house of death! Indeed order and solemnity characterize every meeting for the public worship of God.—A... [illegible] been added to our church ... [illegible] here, one of which is ... [illegible] of the county."

Three ... [illegible] were broken open at ... [illegible] on Monday night last, and a number of articles stolen therefrom.

THE WATCHMAN.

BOSTON, SATURDAY, DEC. 15, 1821.

☞ The present No. of the Watchman is the commencement of a new volume. Our patrons are congratulated on the moral and religious improvements of the past year, in the extended circulation of the Scriptures, and the happy success which has attended the Missions of all denominations of Christians. Our prayers shall ascend with theirs, that this moral renovation in the opening year, may exceed all the years that have mingled "with the years beyond the flood."

PUBLIC RECOGNITION.

On Friday, the 7th inst. the Rev. ARTHUR DRINKWATER, was publickly recognized as the Pastor of the Baptist Church and Society in Danvers.

The introductory prayer was offered by the Rev. E. Nelson of Malden; the sermon was delivered by the Rev. Lucius Bolles of Salem, from Heb. xiii. 17.—For they watch for your souls, as they that must give account, in which the reciprocal duties of pastor and people were ably and affectionately discussed.

The Rev. N. W. Williams of Beverly, gave the charge, the Rev. Gustavus F. Davis of South Reading, presented the right hand of fellowship, and the Rev. Ebenezer Nelson, jr. of Lynn, made the concluding prayer.

Mr. Drinkwater gave ample satisfaction to the council, both of his piety and of the correctness of his doctrinal views, and it is devoutly to be desired that his connexion with the people in Danvers, who have been accustomed to listen to able instructors, may be both permanent and highly beneficial. [*Communicated.*

[Communicated for the Watchman.]

Extract from the annual communication of the Baptist Church, in Wilton, N. H. Nov. 12. to the Dublin Association for the year 1821.*

It is with peculiar pleasure that in this communication we have occasion to record the wonders of redeeming love amongst us. Early in the Spring of the year it pleased the gracious Lord to visit us with a shower of divine influence.—The Heaven bowed, sinners trembled, Jesus rode in triumph, and the power of darkness were in commotion, whilst formalists beheld and despised.

The youth were deeply affected. Filled with anxiety, they inquired, what must we do?—Stripped of all legal hopes, they bowed to sovereign grace. Their night was turned into day, and their sorrows into songs of joy and praise. We beheld them in quick succession as willing converts crowning Jesus Lord of all, and heard them sing the triumphs of Redeeming Love.—Anxious for their youthful acquaintance, the young converts addressed them in the most pressing and melting exhortations, and the triumphs of Jesus were extended.

We were often called to the baptismal waters, and had the pleasure of witnessing the solemn ordinance, whilst subjects from the age of seventy-four down to eleven years graced the delightful scene.

During these pleasant and cheering scenes, our hearts burned and melted within us, ' that we found ourselves far behind, and had to look forward to behold these stripling Davids valiantly pushing forward under the banner of Zion's King." E. WILLMARTH, Pastor.

**This Church was constituted four years ago last April, consisting of 12 members, and has increased notwithstanding a number of removals & deaths to the number of 80.*

The time of the annual session of the Dublin, N. H. Baptist Association, is altered from the third Wednesday in October, to be in future on the *first Wednesday in September*; and that it is the request of that association, that the last appointed messengers of those corresponding Associations whose time of session does not occur previous to that period next year, should again visit them at that time.

Per Order,
EZRA WILLMARTH, *Moderator.*
Wilton, N. H. Nov. 13, 1821.

Extract of a letter from Rev. Emery Osgood to the Publishers of the Christian Almanack, dated,

HENDERSON, N. Y. Nov. 28, 1821.

I have perused your Christian Almanac, and highly approve of the matter and manner of the publication. I sent to Boston last winter, and procured a number, which were received and perused with satisfaction by the friends of evangelical truth. Please to send me 2 doz by mail. I also obtained *Winchell's Arrangement of Watts*, which I think ought to be in the hands of all our brethren, and introduced in all our worshipping assemblies.

Our God is doing a great work in this region at the present time. In five towns, viz. Adams, Rodman, Lorrain, Ellisbury, and Henderson, there have been in ten weeks past probably more than 300 souls translated from the kingdom of darkness into the kingdom of God's dear Son. The work is increasing. The Lord reigns, let the earth rejoice.

The Rev. Mr. FREY the converted Jew, who preaches to a church in New-York, has received a letter from his friend in Charleston, S. C. dated in Sept. last, which mentions the conversion of two Jewish females, residing in Wateree Circuit, S. C. He also mentions the hopeful state of two Jewish children, who attend a Sabbath School, and three others, who were receiving religious instruction at two different day schools; and also the case of a Jewish lady who is believed to have cordially received the gospel. All of them reside in S. C.

ORDINATION.

On Wednesday, Dec. 5th, Rev. AMOS LEFAVRE, was solemnly separated to the work of the Gospel Ministry at Spencer. The services commenced at 11 o'clock by reading an appropriate portion of Scripture; after which a sermon was delivered by the Rev. Jonathan Going of Worcester, from Acts, viii. 26—31 inclusive; Rev. John Walker of Holden, offered the consecrating prayer; Rev. Nicholas Branch, of Shrewsbury gave the charge; Rev. Mr. Going, presented the fellowship of the churches; Elder Luther Goddard, addressed the church; Elder Ebenezer Burt made the concluding prayer.—The services were solemn and interesting to a large and respectable audience.

Rev. Mr. TEMPLE, about to embark as a Missionary to Western Asia, will preach a Sermon by appointment, at the Old South Church, tomorrow evening, at half-past 6. A Collection will be taken for the Palestine Mission.

WILL OF THE HON. ELIAS BOUDINOT.

The late Hon. E. Boudinot, has by his will appropriated a large proportion of his estate to religious and charitable uses, in the following manner.

1. To be distributed among ten poor widows 200 dols.
2. The yearly proceeds of 15 shares of an aqueduct company, to the 'Friendly Society of Females in Burlington.'
3. 200 dols. to the New Jersey Bible Society to be laid out in spectacles for the use of indigent old persons, to enable them to read the Scriptures.
4. Four thousand acres of land in Pennsylvania—for the use of a Society in New-York state for ameliorating the condition of the Jews
5. To the Moravians at Bethlehem, to aid the civilization of the Indians, $3000.
6. To the Magdalen Societies of New-York and Philadelphia, and to the institution at Cornwall, Con. for educating the Heathen, respectively, the sum of 500 dollars.
7. To the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, whose rents are to be expended for books for the use of the pastors of Churches.
8. His library, after his daughter's death, to the theological seminary at Princeton, N. J.
9. For the support of indigent theological students at Princeton, the proceeds of 4000 acres of land in Pennsylvania.
10. For the benefit of the New-Jersey College, four thousand acres of land.
11. To the American Board of Commissioners for foreign missions in Massachusetts, 4,512 acres of land, for the purpose of sending the gospel to the Heathen, particularly the Indians of this continent.
12. For the benefit of poor and destitute foreigners in the Hospital of Philadelphia, 5,270 acres of land.
13. To the American Bible Society, especially for the purpose of sending the Bible to the Heathen, 4,589 acres of land.
14. As a fund for supplying the poor of Philadelphia with wood, 13,000 acres of land.
15. For the support of a missionary and catechist to instruct the poor in the hospitals of Philadelphia and New-York, the interest of 5,000 dols annually.
16. The residue of his property he devizes to his trustees. After his daughter's death they are to pay over $10,000 to the College of New-Jersey—half of it for the benefit of the theological seminary; also to the American Board of Commissioners for Foreign Missions, 5,000 dollars.

Finally, after providing liberally for his family friends and connexions, he gives the residue of his estate, after his daughter's decease, as a fund to aid in the support of clergymen of the Synod of New-Jersey.

GENERAL INTELLIGENCE.

PRESIDENT'S MESSAGE.

The subjects embodied in this communication have not been considered of great interest; and as it is so generally in all hands, it has not been thought necessary to insert it our paper. It was communicated to Congress, on Wednesday, Dec. 5th. In regard to Great Britain, the President gives no encouragement of any probable improvement of our trade with that nation, from a change in her colonial policy. Our negociations with France are involved in difficulties, which do not promise an early termination. The President states, that "very serious differences have occurred respecting the construction of the 8th article of the treaty of 1803, whereby Louisiana was ceded to the United States, and likewise respecting the seizure of the Apollo, in 1820, for a violation of our revenue laws." The President speaks favorably of the conduct of Gen. Jackson, in relation to the Floridas, and it is not supposed that any serious difficulties are anticipated with Spain. The colonies in South America are said to have had great success in the struggle for independence; and the hope is expressed, that the government of Spain, guided by enlightened and liberal counsels, will terminate an exhausting controversy by acknowledging their right of self-government. [But it is however to be feared, that the darkness and superstition of the Romish church, holding as it does a powerful sway in these colonies, will place at a remote distance the period, when an enlightened and liberal policy shall direct the energies of South America.] The receipts into the Treasury, during the three first quarters of the present year, amounted to more than 16,000,000; and the payments from the treasury, during the same period, to more than 15,000,000. Yet it is calculated that on the first of January, there will remain unexpended in the treasury, about $2,000,000. There has lately been a constant and progressive improvement in the revenue, which the President anticipates will continue for years to come. No additional loans or taxes will at present be required to meet the existing expenses of the government.

In regard to our domestic manufactures, the President suggests the expediency of extending to them further encouragement, by moderately increasing the duties upon certain articles of importation.

The labors upon our fortifications have not been relaxed, and the navy continues to be augmented. These are objects of primary importance, and should never be relinquished.

TOWN MEETING.

Agreeably to previous notice, the citizens of this town assembled in Faneuil Hall on Monday, for the consideration of the several matters contained in the warrant—Francis J. Oliver, Esq. Moderator.

The selectmen were authorised to double the town watch until the first of April ensuing.

The selectmen were appointed a committee, with authority to fix the boundary lines between the towns of Roxbury, Brookline, Cambridge, and Dorchester, and the town of Boston.

Voted—That the public school, commenced in pursuance of a vote of the town, passed the 2d day of July last, be placed under the care and superintendence of the school committee.

Artemas Ward, Jonathan Hunnewell, Enoch Silsbee, Peter C. Brooks, and Joseph Lovering, Esqs. were appointed a committee to treat with the proprietors of the Mill Pond, respecting the interest the town has therein, and to report at the adjournment.

The following gentlemen are appointed to digest and report the plan of a City Government:

Josiah Quincy, James Savage, Henry J. Oliver, Francis Welsh, Thomas Howe, William Thurston, Abram Babcock, Samuel A. Wells, Benjamin Rich, David W. Child, John Bellows, John French, Geo. Darracott, Redford Webster, Thos. Badger, James Davis, Henry Farnum, M. Roulstone, John Cotton, Lewis G Pray, Benjamin Russell, William Sturgis, Daniel Messenger, Gerry Fairbanks.

Letters have been received from Mr. Winn, United States' Agent, Mr. Waltberger, agent of the colonization society, and from some of the settlers on the coast of Africa, as late as Aug. 7. The Rev. J. R. Andrews died on the 28th of July.—John Smith who went out in the Elizabeth, died July 2. Of those who went out in the Nautilus, three had died, Caleb Brander, Joseph Langford and Lot Carey. But there is said to be no doubt, by perseverance, of ultimate success to the plans of the Society. The first settlers had been removed from Sherbro to Foura Bay.

Accounts from Constantinople to Sept. 25, state, that the Greek patriots were successful in every contest, and that the Ottoman government were actively preparing to subdue them. Ali Pacha is said to support the Greek army with his treasure.

Intelligence from Russia to Sept. 25, says, that there will be no war between that nation and the Turks.

In the "New-York Eye Infirmary," 436 blind persons have been restored to sight, many of whom had been blind from infancy.

Hon. William Pinkney is chosen U. S. Senator, from Maryland, and William Findley, from Pennsylvania.

Flour has recently risen in New York, and the price current states Richmond city Flour at 6,75.

Scarcely a night passes, either in New-York or Philadelphia, but some atrocious act of assault or robbery is committed.

MARRIED,

In this town, by the Rev. Dr. Baldwin, Mr. Ebenezer Jones, to Miss Frances L. Williams.

Capt. Wm. Davis, to Miss Ruth Finney, both formerly of Plymouth.

In Danvers, Mr. Benjamin Kent, to Miss Hannah Herrick.

DIED,

In this town, Mrs. Mary Parshley, aged 40.

Mrs. Hannah Manning, aged 24.

Mrs. Elizabeth Brown, wife of Mr. James Brown, aged 33.

On Monday, Mr. Oliver Johonnot, jr. aged 23, son of Major Johonnot.

Mr. Benjamin Hollis, aged 26.

At Cambridgeport, Lydia Dana, infant child of Edmund T. Hastings.

At Quincy John F. Pratt, of this town aged 12

At Concord, N. H. Mr. Amos Abbot aged 26.

DIED in Stratford, Vt. March 8, 1821, in the 36th year of of his age, Rev. Salmon Winchester. He was born of respectable parents, in Westmoreland, Nov. 11, 1785. When about sixteen, through the instrumentality of the Methodist ministry, he was brought to the knowledge of the truth; and he ever after maintained the character of a pious, consistent Chistian. Evincing an ardent desire for the salvation of souls, and a talent for usefulness in the ministry, he received license, first as a Local Preacher, and in 1815 he joined the travelling ministry, and was stationed on Ashburnham circuit: In 1816 on Tolland: In 1817 he was admitted into full connexion, ordained deacon, and again stationed on Tolland circuit: In 1818, he travelled Vershire circuit: and in 1819, he was ordained elder, and appointed again to Vershire. In 1820, for reasons which he thought sufficient to justify him, he discontinued from travelling, and received from the Conference a location.—Being, however, dissatisfied in his present state, with a view to join the Conference again, he re-commenced travelling on Vershire circuit, but did not, on account of ill health, re-enter the Conference.

In his sickness, he exhibited, in a very eminent degree, the virtues peculiar to the Christian, holding an unwavering confidence in God, and a firm hope of immortality; and when assured that his restoration to health was hopeless, he said, 'If I were alone in the world, I could die with ease—but my family.' He, however, calmly resigned them into the hands of his God, while he committed his own soul to the care of his great Redeemer.

About 10 o'clock on Thursday, he observed, 'I have failed fast since sundown. I shall not probably live to the rising of another sun. Five days ago I was as likely to live as any of you; but God, in His wise Providence has seen fit to afflict me, and I hope I fully acquiesce in it. I wish I could say, my work is done and well done.' [By this remark he appeared to allude to the time of his location.] 'Yet, blessed be God, I can say that for six years I have had an unshaken confidence in God, and have been striving to do good. I am now ready to be offered—I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness.' Many other passages of scripture he repeated.

He then gave a charge to his disconsolate wife and children, giving them his blessing, and exhorting them to faithfulness. In this happy frame of mind his soul took its departure into a world of spirits, and we doubt not, rests from labour, in the bosom of God.

Much might be justly said in favour of his character. But suffice it to say, that in all his exterior deportment, he displayed the virtues of the Christian, the husband, the father, the member of civil and religious society, and, after his exaltation, to the ministry, he evinced his divine call by the manner, and the success with which he discharged his ministerial duties.—Neither were the inward tempers of his mind less amiable in the estimation of his intimate acquaintance, than his external conduct was correct. In a word, he enjoyed communion with God, & in that communion he died.—[*Methodist Magazine.*

THE

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This paper is the only one that publishes, originally, the Proceedings and Debates of Congress, and contains a more regular, full and accurate Report of these than any other paper in the Union. It contains, also, all the State Papers and Documents of public interest, laid before Congress, or originating in that body; and the first official publication of the Acts of Congress is made through the medium of this paper. These recommendations, in addition to the variety of other articles embraced in its columns, connected with the General Interests of our own country, with Literature and Science, and the affairs of the world at large; together with the character for fairness, which the paper has sustained under its present editors for many years, make it useful, and even valuable, to all who feel an interest in the concerns of this or of other countries.

☞ Subscriptions for the Paper may be transmitted to the Office of the "*National Intelligencer*," at Washington, by letter, (post paid,) or may be personally made to THOS. ROWE, (General Agent for GALES & SEATON, the Proprietors,) *Congress-Street, directly over the Post-Office, Boston.* Dec. 15.

DR. WOODS'

Ordination Sermon.

THIS day published, and for sale by Lincoln and Edmands, No. 53, Cornhill—

A Sermon, delivered at the Meeting-House of the 2d Baptist Church in Boston, on the evening of the Lord's day, Oct. 28, 1821, at the ordination of the Rev. Alva Woods, as a minister of the Gospe, and a professor in Columbia College, in the District of Columbia, by Rev. Leonard Woods, D. D.—Price 20 cents.

☞ Subscribers are requested to call for their copies.

A NEW ESTABLISHMENT.

S. ODIORNE respectfully informs the inhabitants of Boston and its vicinity, that she has taken shop No. 54, Malboro'-street, three doors north of Miss Bent's, where she intends to keep constantly for sale, a complete assortment of all those articles called for in Mourning, together with Bonnets and Caps suitable for the occasion. Her present stock consists of Bombazeens of different qualities, some of extra width; French Lustrings 7-8 wide, a new article, very superior in quality; Levantines; India Sarsnets; Sinshaws; Nankin and Canton Crapes; Italian and French do; Bombazetts; fine and common mourning Ginghams; do Calicoes;—black silk Velvet; Gentlemen's and Ladies' Worsted Hosiery; do. do. silk do.; silk and kid Gloves; Misses do.; black Ribbons of all widths; do. Braids; boys Worsted Socks;—variety of waist Clasps; bagtops ornamented Hooks and Eyes: common do.; Snaps; Pipin; Buttons: Sewing Silk; black Pins, &c.; white Cambrick of different qualities, suitable for robes for the dead; leno and imitation Muslin; white Crape; do. Lace. A few robes and Caps will be kept ready made, of different sizes and prices if it should be thought an accomodation. Miss O. will be in the shop till ten in the evening, and early in the morning, to wait on those who may want any articles in her line. The above goods have been selected with much care,—and will be sold for a small profit. Those who may favour her with a whole families mourning will have a discount from the retail prices. Ladies are requested to call and examine the goods for themselves. If this establishment should meet with patronage, all possible pains and attention shall be paid to replenish the stock with every article called for, of different prices and qualities, to suit purchasers. The christian public by patronizing this establishment will indirectly promote that cause which lies nearest their heart. Gowns and Pelisses can be made or cut and basted, if desired. Persons from the country especially, will find a great saving of time in finding every article they wish at one shop.

Wanted as above a young Lady of sobriety of a good family, with the requisite qualifications to learn the above business and occasionally to wait on Customers and make out bills; one from the Country would be preferred; the best recommendations will be required. nov. 17.

POETRY.

Prayer for the Influence of the Holy Spirit in aid of Missions.

Who but thou, Almighty Spirit,
Can the heathen world reclaim?
Men may preach; but till Thou favour,
Heathens will be still the same:
Mighty Spirit!
Witness to the Saviour's name.

See them torture their own bodies,
Peace and pardon to obtain!
Shew them how the blood of Jesus
Cleanseth souls from ev'ry stain:
Gracious Spirit!
Let them peace and pardon gain.

See them, blind through superstition,
Worship fiends instead of God;
They will e'er insult th' Almighty,
Till their hearts be thine abode:
Holy Spirit!
Lead them in the truth's blest road.

Thou hast promis'd by the prophets
Glorious light in latter days:
Come and bless bewilder'd nations,
Change our prayers and tears to praise;
Promis'd Spirit!
Round the world diffuse thy rays.

All our hopes and pray'rs and labours,
Must be vain without thine aid:
But thou wilt not disappoint us,
All is true that Thou hast said:
Faithful Spirit!
Soon thy gen'ral influence shed.

WRITTEN ON A RETURN FROM TRAVELLING.

[*From Poems, &c., By* Thomas Carew, *just published.*]

Sweetly breathing vernal Air,
That with kind warmth do'st repair
Winter's ruins; from whose breast
All the gums and spice of the East
Borrow their perfumes; whose eye
Gilds the morn, and clears the sky;
Whose dishevelled tresses shed
Pearls upon the violet bed;
On whose brow, with calm smiles drest,
The Halcyon sits and builds her nest;
Beauty, youth, and endless Spring,
Dwell upon thy rosy wing.
Thou, if stormy Boreas throws
Down whole forests when he blows
With a pregnant flowery birth
Canst refresh the teeming earth:
If he nip the early bud,
If he blast what's fair or good,
If he scatter our choice flowers,
If he shake our halls or bowers,
If his rude breath threaten us;
Thou canst stroke great Eolus,
And from him the grace obtain
To bind him in an iron chain.

MISCELLANY.

CANDOUR IN RELIGION.

[*From Wayland's Sermons, 2 vols. London.*]

The candid attention to the gospel exhibited by the Bereans met with the happy consequences that might be expected; "many of them believed."

It would be contrary to reason, as well as to piety, to imagine, that any ingenious and earnest inquiries could search the records of divine truth in vain. He, who comes to the study of the Bible, with a conviction that he needs something more than he finds in the world or in himself, to perfect his nature, and to lead him to holiness and happiness; will find in it the information and the strength which his ignorance and weakness require. He may at first be staggered with difficulties, and perplexed with obscurities. But, as he proceeds in the momentous study, he will see more to admire, and to love; he will see, not only that its laws are more perfect, its promise more animating, its rewards more ample, than those of any other system of religion: but that it proposes the only refuge for perishing sinners, the only safeguard against the dread of eternal misery, ever offered to mankind. Other religions are intended for the perfect; for those who have never transgressed the bounds of innocence, and become obnoxious to the vengeance of an offended God. And where are these to be found? In the mean time whither shall the victim of passion, whither shall the weak, whither shall the desponding, whither shall the sinful fly? To the arms of infinite compassion, that compassion which shines with unequalled lustre in the Gospel, yet with a mild and tempered light, which does not dazzle, but enliven and cheer the soul. Is the sinner alarmed at the consequences of his guilt? Does he fear to meet the eyes of infinite perfection, with a soul polluted by inherent propensity to evil and commission of actual transgression? Here is one, who "was bruised for our iniquities, and by whose stripes we are healed." Is the sinner anxious to be restored to a conformity to the divine image? Does he aspire after purity, after self-denial, after indifference to the interests of the world, after heavenly mindedness, in short after that moral improvement, which constitutes preparation for heaven? Here they are to be found: in the inducements offered to persevering exertion; in the motives which can mortify the love of pleasure, the thirst of gain, the appetite for worldly elevation, and worldly praise. Above all, they are to be found in the answer promised to prayer; in the inspiration of Divine Grace, before which the allurements of vice are powerless; the opposition of the world, and even of our own depraved hearts, vain. Are there any whose earthly happiness misfortune has forever destroyed, and who, in the bitterness of their souls, exclaim, that all beneath the sun is "labour and sorrow?" Here they "find rest unto their souls." Here they are cleared by the prospect of a state where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." A religion, thus adapted to still the terrors of guilt, to support the weakness of humanity, and raise the drooping mourner to brighter hopes, even those of never-ending felicity; must approve itself to every mind, which is not clouded by prejudice, or perverted by passion.

Are there any here who think that gospel a delusion, which is so generally illuminated by prophecy, so brightly adorned with the virtues of saints and martyrs, so pure in precept, so elevated in doctrine, so dignified by the character of him who was "the brightness of his Fathers glory, and the express image of his person?" Let them ask themselves if before they dismiss the subject from their minds forever, it be not worth the trouble of inquiring, whether that which the wisest men have received may not be wisdom, whether that which the best men have obeyed may not be goodness. Let them examine the Gospel then, with the candid attention which it has been the object of this discourse to describe and recommend. Let them examine themselves, lest they yield to some open vice or cherish some secret disposition, which may prevent them from weighing its external evidence and its intrinsic excellence, with coolness and impartiality. And let them addres the Supreme Being, whom they must acknowledge to be the fountain of all truth, in the humility of prayer. So will the Scriptures be no longer a sealed book to them; the cross of Christ no longer foolishness; the self-denying precepts of the Gospel no longer "a hard saying." They will be "the power of God, and the wisdom of God."

BIBLE ANECDOTE.

Extracted from the Second Report of the Dublin Auxiliary Bible Society.

"The ladies of a Bible Association, in one of their weekly calls upon the poor saw a female at her door, with an infant in her arms; they asked her if she had a Bible; she answered, No. They then asked her whether she would like to become a subscriber for one; she replied, with tears in her eyes, that she would if it were in her power; but she could not.

On leaving her, the husband, an idle, worthless man, who had seen the ladies talking with his wife, asked her what they wanted; she told him. He then inquired what answer she gave them; she repeated that also. On the following Monday, as the ladies were passing her door, they found her waiting for them; and she tendered them [illegible], as the commencement of [illegible] for a Bible. The ladies, surprised, yet delighted, asked her how she became enabled to spare so much: she answered very feelingly, 'I hope it will last—I hope it will last.' The next week she was ready with a shilling; and in a very few weeks paid up the requisite sum and received her Bible. It appeared from her statement, that almost immediately after their first conversation, the husband attended diligently to his employment, and instead of spending the greater part of his earnings at the public house, as he had been accostomed to do, carried home his wages to his wife. In a very short time this man became a free subscriber; and such was the influence of Bible principles upon his conduct, that his temporal affairs became very prosperous, and he now has a considerable sum deposited in the Savings-bank."

ANECDOTE

Of the late Dr. Lathrop, of West Springfield, related by himself.

My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the gospel in a manner best adapted to this end. Keeping this in view, I have avoided unprofitable controversy. I have been careful not to awaken disputes, which were quietly asleep, and not to waste my own and my hearers' time by reproving imaginary faults, or indifferent customs. Among these I have reckoned the fashion of dress. I was once requested to preach against prevailing fashions. [illegible] remote inhabitant of the parish, apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him, that as my people were generally farmers in middling circumstances, I did not think they took a lead in fashions; if they followed them, it was at an humble distance, and rather to avoid singularity, than to encourage extravagance;—that as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion, that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent, and not deserving reproof. To this he agreed; but said, what grieved him was to see people *set their hearts* so much on fashions. I conceded that as modes of dress were trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider, that to set our hearts *against* such trifles was the same sin, as to set our hearts *upon* them; and as his fashion [illegible] different from those of his neighbours, just in proportion as he set his heart *against theirs*, [illegible] his heart *upon his own*. He [illegible] guilty of the very sin he imputed to others; [illegible] I desired him to correct his own fault, which he could not but know, and to hope that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be. I could not but reflect how easily men deceive themselves, beholding the mote in their brother's eye, and considering not the beam in their own.

From the (N. Y.) Christian Herald.

A Warning to the Thoughtless and Gay.

The late Rev. Mr. Evans, of Bristol, called a few months before he died, to see one of his people, (he being a minister of a congregation in that city,) and saw a young lady in the parlour, who came to the Hot Wells for the benefit of her health, and lodged there. Mr. Evans, observing her unusually pensive, took the liberty to ask the cause.

She answered, "Sir, I will think no more of it; it was only a dream. I will not be so childish as to be alarmed at a dream! However, I will tell it you.

"I dreamed that I was at a ball; where I intend going to-night. I thought that soon after I was in the room, I was taken very ill; that they gave me a smelling bottle; and that I was brought home into this room, and placed in that chair, (pointing to an elbow chair.) and that I fainted and died! I then thought that I was carried to a place where angels and holy people were singing hyms and praising God. I thought I found myself very unhappy, and desired to go from them. My conductor said, 'if you do go, you will never come here again.'

"I thought I was then whirled with great violence, and fell down, down—down—through darkness and thunders into sulphureous flames! With the scorching of the flames and hideous cries, I awoke."

Mr. Evans made some serious remarks on the subject, and advised the young lady not to go to the ball that night. She said she would; for she was more of a woman than to mind dreams.

Accordingly, she went; was taken ill; a smelling-bottle was given to her; she was brought home, placed in the chair before mentioned, fainted and died.

Reader, remember the uncertainty of time, and the certainty of eternity; and what an awful state it is to appear before a just God, without being clothed in the spotless robe of Christ's righteousness.

Religion to be understood.

Whatever God says, I am very ready to assent to it, for that very reason, *God hath said it.* But I must understand, *what is said*, as well as be satisfied that the discovery came from God, before I can believe it as a divine revelation.—The church of Rome says, 'What! are you wiser than your fathers?' And they quote great names and many authorities. But protestants do not much regard such arguments against scripture and common sense.—[Benson.

ORDINATIONS.

REV. JOSEPH MAYLIN.

At Mount-Holly, New-Jersey, Lord's-day, Aug. 12, 1821, was ordained to the work of an Evangelist, Mr. Joseph Maylin, member of the Baptist Church at that place.

Introductory prayer by brother Joseph H. Kenard. Sermon by brother James E. Welch, from Matt. xxviii. 18, 19, 20. 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.' The usual questions were proposed by brother John Rogers; to all which with the Confession of Faith, &c. the candidate gave clear and satisfactory answers. The ordination prayer was offered by brother Kenard, and charge delivered by brother Rogers, from 2 Tim. ii 15. 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth.' Laying on of hands and right hand of fellowship by the brethren present, and presentation of the Bible by brother Rogers. The whole of the services were conducted with solemnity, in the presence of a large and attentive auditory.

REV. AMBROSE GARRETT.

On Wednesday evening, Sept. 5, 1821, Mr. Ambrose Garret was solemnly set apart to the work of the gospel ministry, in the Baptist meeting house in New-Market st. Philadelphia.

The Rev. Mr. Graham, of Beaufort, S. C. introduced the services by prayer.—Rev. Dr. Staughton delivered a sermon of a very encouraging nature, from Dan. xii. 3. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever;' and afterwards proposed the usual questions, which were answered in a satisfactory manner. The ordination prayer, accompanied by imposition of hands, was offered by Rev. John Hewson. The Rev. Samuel Huggens presented the Bible, with a suitable address. Rev. Thomas Griffin, pastor of the church, gave the right hand of fellowship, and delivered the charge, founded on Jer. i. 17. 'Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.' The interest excited on this occasion drew a large congregation together, and great solemnity prevailed.

Probate Notice.

ESSEX ss.

AT a Court of Probate holden at Salem, in and for said county on the third Tuesday in November, A. D. 1821. The Reverend Lucius Bolles, surviving executor, having presented for allowance his third account of administration of the estate of John Cornish, late of Andover in said county, esquire, deceased, testate:—

Ordered, that the first Tuesday in January next, eleven of the clock before noon, be assigned as the time for considering said account at a Court of Probate then to be holden at Salem in said County; and that said Executor give notice to all persons interested in said Estate, by causing an attested copy of this order to be published three weeks successively in the Christian Watchman, printed in Boston, the last publication to be fourteen days at least before said time, that they may be present, and shew cause, if any they have, why said account should not be allowed.

D. A. WHITE, *Judge of Probate.*

A true copy of record.

Attest, NATH. LORD, jr. *Reg.*

Just published

BY R. P. & C. WILLIAMS, *Cornhill-Square,*

A description of the Island of St. Michael, comprising an account of its Geological structure, with remarks on the other Azores, (or Western Islands.) Originally communicated to the Linnæan Society of New England, by John W. Webster, M. D. Cor. Sec. L. S. N. E. with plates and maps.

Nov. 10.

THE INSTRUCTER,

For sale by Lincoln and Edmands,

No. 53, Cornhill.

THE INSTRUCTER, designed for the common Schools in America. Containing the Elements of the English Language, and Lessons in Orthography and Reading, by Hall J. Kelley, A. M. 3d edition.—Price, 12 1-2—1,12 per dozen.

☞This useful Spelling Book, has been introduced with high approbation, in the primary Schools in Boston, and is recommended to the attention of instructers through the country. It teaches the rudiments of spelling and reading on a systemable plan, and is believed greatly to facilitate the progress of the learner. It is also peculiarly adopted to the use of Sabbath Schools as the reading Lessons are on serious subjects.

Dec. 8.

RICHARDSON & LORD,

HAVE just published the second edition of the EVANGELICAL INSTRUCTOR, designed for the use of schools and families.—Dedicated to the Massachusetts Peace Society. By William Collier, A. M.

The following testimonials sufficiently evince the object of this work, and shew the estimation in which it is viewed by several judicious gentlemen and teachers who have examined it.

RECOMMENDATIONS.

From the Reverend Doctors Miller and Romeyn, of the City of New-York.

A judicious, well compiled manual, for initiating Children and young persons into the elements of Evangelical Truth, is certainly a most desirable addition to the numerous and Excellent Books for the use of Schools, which modern times have produced. We consider Mr. Collier's *Evangelical Instructor* (so far as we have had an opportunity of examining it,) as the best work of this kind that we have seen. It appears to be remarkably free from Sectarian peculiarities, and calculated to lead the youthful mind easily and insensibly into just views of Christian doctrine, while at the same time, it is interspersed with much entertaining and instructive matter of other kinds. We heartily wish him success in introducing it into Schools, and believe, that if brought into general use, it may do much good.

Samuel Miller
Jn. B. Romeyn.

From the Rev. Dr. Griffin, late of Boston.

In the recommendation of Mr. Collier's *Evangelical Instructor*, as expressed by Doctors Miller & Romeyn, I heartily concur; and hope that this useful and entertaining Book may be generally introduced into our schools.

Extract of a letter from the Rev. Dr. Baldwin of Boston.

The *Evangelical Instructor*, as far as I am able to judge from a cursory examination, is peculiarly calculated to answer the great purpose for which it is designed. The subjects are judiciously selected, and so happily arranged, as insensibly to lead the mind 'from Nature up to Nature's God.' I conceive the work needs but to be known in order to be approved. I most sincerely hope it may find admittance into all our Public Schools, and be made eminently useful in promoting the interests of piety and morality.

From Mr. Israel Alger, late Preceptor of the Public School in Charlestown, now Teacher of an Academy in Boston, to the compiler of the Evangelical Instructor.

Rev. Sir.—I have introduced the *Evangelical Instructor* into the School under my care, and have used nearly one hundred copies. Science and religious improvement are happily blended, by which the work is eminently calculated to inspire the youthful mind with a reverence for God and the Christian religion. The style is perspicuous, pure and elegant, and will contribute much to form a correct taste in the mind of Youth. I heartily wish the Book an extensive circulation.

Israel Alger.

From Mr. Wheeler, late Preceptor of the Academy at Middleborough.

The *Evangelical Instructor*, as a School Book, besides its other qualities, is in my opinion, deserving of public patronage. The variety and judicious arrangement of its parts, and particularly the moral and evangelical sentiments which are here taught, with much brevity, renders this Book very valuable to Youth, and also to those Instructors who wish their pupils early to acquire a habit of serious reflection.

Charles Wheeler.

From the Rev. Wm. Jenks, of Boston.

There can be no question in the mind of a reflecting christian whether or no it be important to educate youth in the principles of the Gospel. It is admitted the imperative duty of every parent and guardian of the young to "train up a child in the way in which he should go." It becomes then of primary consequence that the books used in schools be modelled according to views which are scriptural. It is also necessary to admit a considerable range of subjects, and in some respects to render them,

"——various, that the mind
"Of desultory *youth*, studious of change
"And fond of novelty, may be indulged."

Both these advantages are exhibited in the Rev. Mr. Collier's Evangelical Instructor. The selections are in strict accordance with the title, and are yet of such variety in respect to their subjects as will extend the information and gratify the fancy of youth. It is cordially wished that it may find access to schools and places of education, & be blessed as a mean of doing much good to pupils, by influencing their manners, exciting a liberal curiosity, and above all, impressing their hearts.

Wm Jenks.

☞The price of this book is 37 1-2 cts. single, $ 3,25 per doz. and 25 dols. per hundred.—Size of the American Preceptor and Art of Reading.

For sale by the Publishers, Boston; by G. Trumbull, Worcester; by the Booksellers in Hallowell, Portland, Portsmouth, Providence, Newport, Keene, &c.

Nov. 24.

Lincoln & Edmands,

No. 53, Cornhill,

HAVE for sale, Mr. Chapin's

Sermon to Mariners.

☞As this class of the community now attracts much attention from the religious public, it is hoped this excellent Discourse will be extensively circulated.

Also for sale—Mr. Chapin's Sermon on Ministerial Zeal. Do. on the duty of living for the good of posterity.

Mr. Brantly's Sermon, delivered at the opening of the Baptist Meeting-House, in Augusta, Georgia.

Nov. 17.

BOOTS,

ON HAND of the best work and materials, manufactured and Sold at the very low prices of $ 4, 4,50, and 5 dols. at *No.* 67, *Newbury St.* opposite the Lamb Tavern.

☞Foxing neatly done, at only 2 dols. according to a most improved plan.

Nov. 29. LEWIS HERSEY.

Rich Plated Ware and Jewelry.

JOHN B. JONES, No. 37 Market-street, has received, per ship Parthian, from Liverpool, and by way of New-York, 6 casks and 3 cases of rich silver Mounted Coffee and Tea Urns—Bread and Cake Baskets—Candlesticks and Branches—Chamber and Table Candlesticks—Coffee and Tea Sets—Castor and Liquor Stands—Decanter Stands—Salt Stands—Egg Frames—Mustard Pots—Snuffers and Trays—Large and small Waiters—Coffee Pots, separate from sets—Sallad Stands and Epergnes—best Gold bordered Tea Trays, with Knife, Bread, and Cheese Trays, and Bottle Stands to match—low priced Japannery—elegant Liverpool Hung Lamps, and table for large Balls—Plated Astral Moon Lamps—pearl, jet, paste, gold and coral Jewelry—Gilt and Steel Goods—low priced English Watches, &c.

The above together with recent importations forms a very extensive assortment of rich Goods, all of which will be sold on the most reasonable terms, for cash or approved credit.

Nov. 24.

LONDON STATIONARY

DAVID FELT,

No. 63, STATE-STREET,

Has just received, and offers for Sale,

80,000

BEST LONDON QUILLS, different qualities and prices,

Medium Writing Paper—Demy do. do.
Folio Post do. do.—Foolscap do. do.
Pot do. do.—Gilt edge Letter do.
Black do. do.—Plain do. do.
Bath Letter do.—Drawing do.
Red and Black Sealing Wax,
Do. Wafers, large and small,
Do. Ink and Ink Powder—do Lead Pencils,
Paint Boxes—Ink-Stands—Letter Stamps—
Sand Boxes—Desk Knives—Paper Shears—Silver and Plated Pencil Cases, some very elegant with penknife blades, &c. &c. &c.

Also, Charts of all the different parts of the world; Genuine Day & Martin's Blacking.

Likewise, 40,000 Russia Quills.

Nov. 17.

CHRISTIAN BAPTISM.

For sale by Lincoln & Edmands,

No. 53, Cornhill,

CHRISTIAN BAPTISM, a Sermon by Rev. A Judson, Missionary in India. - 25 cts.
Dr. Baldwin's Baptism of Believers, 1,12
Dr. B's Letters to D. Worcester, - - 75
Dr. Baldwin's Friendly Letter exhibiting the subject of Baptism from the New Testament History, - - - - - 12 1-2
Dr. Baldwin's Essay on John's Baptism, 12 1-2
A Series of Letters on the Mode and Subjects of Baptism, by Rev. S. Chapin, late Minister of the Congregational Church at Mount Vernon.—To which are added Strictures on Mr. Moore's Reply to the Letters. Pr. 50 cts.

Dispassionate Thoughts on Baptism, by Rev. Jacob Norton, 50 cts.—Robinson's History of Baptism, a work of great celebrity, $ 3.00.

Dec. 1.

NEW MEDICAL BOOKS.

AN Introduction to the practice of Midwifery, by Thomas Denman, M. D.—Licentiate in midwifery of the College of Physicians, London:—from the last London edition, revised by the Author—with Notes and Emendations—by John W. Francis, M. D. Professor of Obstetrics and the Diseases of Women and Children in the University of the *State of New York*, &c. &c.

Observations on the use and abuse of Mercurial Medicines in various diseases, by James Hamilton, jr. M. D.—just published and for sale by R. P. & C. Williams, Cornhill-square, where will be found a great variety of Medical and Miscellaneous Books.

Nov. 10.

Barrett's English Grammar.

FOR sale by LINCOLN & EDMANDS, No. 53, Cornhill, a Grammar of the English Language, containing a variety of critical remarks, the principal part of which are original. By *John Barrett*, Teacher of the Greek, Latin and English Languages. Pr. 50 cts.

☞This is an original and very valuable work, and merits the particular attention of the instructers of English Grammar.

Nov. 10.

POPULAR ANTHEMS.

JAMES LORING, at his *Music Book Store, No 2, Cornhill,* has for sale The Old Colony Collection of Anthems, selected and published under the particular patronage and direction of the Handel and Haydn Society in this town. The two first volumes complete. These volumes have been published at different times, in 16 Numbers. Either number may be purchased seperately. Musical Societies supplied in quantities on liberal terms.

The established celebrity which these selected pieces have attained in England among all persons of refined musical taste, and the additional evidence of their excellence, which has been furnished in the performance of them by the Handel and Haydn Society, and other musical societies, in the presence of delighted auditories, are recommendations which render superfluous those of the publisher.

TEMPLE'S ARITHMETIC.

For sale, by

LINCOLN & EDMANDS,

NO. 53, *Cornhill*, The 8th edition of Temple's Arithmetic.—Price 37 1-2 cts. $3.3 pr. doz.

☞The sale of Seven large editions of Temple's Arithmetic sufficiently evinces the merits of the work, and renders other recommendations unnecessary.

Nov. 24.

$1,50 Per Yd.

SUPERIOR BROAD BLACK BOMBAZINES —at *BREWER'S*—85 *Market-Street.*

Also, 1 case Queen Caroline Plaids, 4-4 to 5-3 per yd. elegant patterns, just opened—1 do. Scotch Plaids, 4-6—an extensive assortment of Pelisse Cloths—do Broad Cloths, Cassimeres, Sattinets, Ratinets, Bombazetts, &c. &c.

Nov. 17.

Wrentham Academy.

ELISHA ANDREWS, begs leave respectfully to inform his friends, and the public, that he has taken the Academy at Wrentham, where every facility will be offered to those who are disposed to pursue an English or Classical Education.

Board, in good families, $ 1.50 per week.—Tuition, 3 dols. per quarter, ordinary. $ 4.00 Classics, and higher branches of English.

☞Second quarter commences 1st Thursday in January, 1822.

Nov. 24.

Printing done at this Office.

CH

PUBLISH

No. 2—Vol. III...New S

BIOGRAPHY.

MEMOIR OF POMARE,
THE PRESENT KING OF OTAHEITE.

The celebration of the first annivers ry of the Auxiliary Missionary Society Otaheite; the erection of a Royal Missi Chapel, 712 feet in length, and 54 *breadth*; the opening of the Chapel public worship, in the presence of mo than *five thousand* of the natives; the ba tism of the *King*; and the promulgati of a new code of laws grounded on t moral principles of the Bible, are amo the interesting events which have occu red at Otaheite. To all who have re these details, the following Memoir of Otaheitan Monarch, selected from publications of the London Missionary ciety, will be peculiarly interesting.

[*Am. Miss. Reg*

On the 3d of September, 1803, father of the present king was remov by a sudden stroke of death—wh passing to an English brig, which just arrived; and the entire governme devolved on the shoulders of his son, too, who also now assumed the name his father, Pomare. After the death his father, he assured the brethren they should not be molested in the charge of the duties of their mission.

He had for some considerable time sided in Eimeo; but on his return to heite he took up his residence near mission-house at Matavai. In one or er of the apartments of the brethren would frequently spend nearly the wh day, amusing himself with writing, which he had then (1806) made consid able progress. His behaviour was very kind, and even generous toward brethren, but hitherto he showed no clination to embrace Christianity, or e to receive any religious instruction w soever; and when the subject was int duced, either in conversation or in w ing, he artfully contrived to put it off the month of August, 1806, Pomare his Queen, Tetua.

In the following year he wrote his letter to the directors, dated Janua 1807, from which it appears that his p judices against Christianity were in so measure abated; at least, that a deg of conviction was produced on his mi This letter, which was composed entir by himself, began thus: "I wish you e ry blessing, friends, in your country, w success in teaching this bad land, this f ish land, this land which is ignorant good, this land that knoweth not the t God, this regardless land. Friends wish you health and prosperity; m also live, and may Jehovah save us."

In 1808, Pomare was involved in with a party of his subjects, who atte ted to deprive him of his authority. T struggle was long and obstinate, and its sults disastrous. On this occasion, houses, gardens, &c. of the missiona were destroyed, and they, as well as mare, were compelled to flee from O heite to the neighboring islands. In following year, as there seemed no pr pect of the King regaining his authori all the brethren, except Messrs Hayw and Nott, repaired to New South Wal whence, however, five of them return in 1811, at the earnest request of Po re, whose authority was then re-establi ed. The king now discovered towa the missionaries an increasing partiali and appeared happy only in their co pany. In July 1812, he declared th his conviction of the truth of Christiani and his determination, in future, to w ship Jehovah. He also expressed d repentance on account of his past wi edness, cast away his idols, endeavo to persuade his relations to embrace Christian religion, and proposed to missionaries to build, without delay place of worship for the true God.

In the year 1814, the number of the tives (including some of the chiefs) had renounced idolatry, and profess embraced Christianity, amounted to and from this time the number rapidl creased, until, in the following year, mounted to about 500. Some of the atrous chiefs of Otaheite, exasperate the progress of the new religion, for the horrid design of destroying the C tians, root and branch, but providenti the latter, receiving timely inform thereof, took refuge in Eimeo. In island Pomare then (July 1815) res and having at length ascertained there was no hostility on the part of chiefs against him, he went over to heite, taking the refugees under his tection. On the 19th November, h ever, while engaged in public wor the Christians were furiously assaulte the idolaters, and an obstinate engager ensued, in which Pomare obtained a plete victory. The unexampled le and clemency with which the king t ed the conquered and their families o occasion, produced the most favour effect on the minds of the idolaters unanimously resolved to embrace C tianity, and trust their gods no lo The King was now, by universal con restored to the government, in whic has not since been in the slightest de disturbed.

Subsequently to this period, Pomare shown himself on all occasions, the f